

EXISTENCE OF CULTURE ADA' SAMPULO RUA COMMUNITY CUSTOM OF THE LEMBANG-GANTARANG KEKE KAB. BANTAENG THROUGH FOOD SOVEREIGNTY

¹HAMZIR USMAN, ²FIRDAUS SUHAEB

Graduate Program of Makassar State University
Email: hamzirusman@gmail.com, suhaebfirdaus@gmail.com

Abstract: Cultural preservation needs to be done because a culture from the past is a belief for the nation's that needs to know and understood by nowadays generation and future generation. Culture is a heritage from the ancestors that needs to be preserved as a cultural heritage of the nation. The abundance of natural wealth and cultural diversity that required can be the result of competitive products in the improvement of welfare and moral establishment as a national identity. Started from the animals, plants until the content of water, mineral and rocks as well as the diversity of wealth that is included in the local wisdom, if it managed properly, it would affect the increasing of social life quality. This research aims to explore the values that contained in the procession of Ada' Sampulo Rua and provide strengthening to the community in Bantaeng especially the culture community of Lembang Gantarang Keke about the importance of conserved the culture Ada' Sampulo Rua as a heritage from the ancestors that can contribute to the improvement of community welfare trough sovereignty of food. Data collection through observation, interview, documentation and literature. The data analysis techniques include, reduction, display and conclusion. The research findings showed that strengthening food sovereignty through empowering the potential of the cultural community can improve the quality of productivity and can provide benefits for indigenous peoples in preserving the culture that can be the strength of character and the identity of the nation.

Keywords: Ada' Sampulo Rua, Culture, Food Sovereignty

One of the targets of national cultural development is the excavation, maintain and preservation of cultural works referring to the culture of the nation, as well as the law protection of individual and communal. In this case, the ethnic and local culture that owned by ethnic groups in Indonesia is an important part of the nation's culture that has made a great contribution strengthening the identity and character building of the nation along the endurance of the nation.

Indonesia is a big nation, a nation that has a lot of potentials and resources that become a competitive advantage because it's endowed with the cultural diversity that is directly proportional to the number of ethnic groups in this country. The vast archipelago and consisting of so many islands hold so much of the richness and diversity of nature that required. Started from the animals, plants, the contents of water, mineral, and rocks it has become part of the grace of ALLAH SWT and it has to be managed and utilized as well as possible.

Cultural preservation needs to be done because past cultures are the nation's beliefs that need to be known and understood by present and future generations. therefore, the present culture which is the cultural heritage of the ancestors needs to be preserved as the nation's cultural heritage

Indonesia's cultural diversity gives its own characteristic as a nation that has a unique culture that is not owned by other nations. the uniqueness of that culture also brings the nation of Indonesia famous abroad so that every year many foreign nationals who visit Indonesia to see firsthand every procession of custom and culture.

Their interest was original to get a special room in publication so as to give appreciation to indigenous peoples in preserving and preserving the culture and providing interpretation to the outside country about the meaning and cultural values as well as moral teachings in the development of mental guidance of present and future generations. The culture according to Nyoman (2006:602) in Musyaedah (2008: 165) all human activities obtained by way of learning, in the culture contained positive and negative values.

Indonesian nation culture spread throughout the archipelago is a legacy full of meaning and values of goodness in the forming of morals and also there is strengthening local wisdom as a container to improve living standards and welfare within the framework of food sovereignty. This is the case in the annual procession by indigenous peoples of Gantarang keke in the annual adat festival in Bantaeng Regency. The uniqueness of indigenous people of Bantaeng district, it is clear on the procession and annual custom ritual held exactly 10 Shaaban to 17 Shaaban of the Islamic year. in the form of a grand celebration that includes three areas of the village pa'jukukang, Kelurahan Gantarang keke, and Lembang urban village. These three areas constitute a series of cultural processions that have been contained in the Ada' Sampulo Rua (Adat dua belas).

Procession Ada' Sampulo Rua is an annual ritual that has existed since thousands of years ago and still exists in modern life as it is today. It As an implementation with a variety of activities that regulate life balance, human relations with plants, human relations with animals relations between human, and human relations with God.

Procession There are Sampulo Rua that involves three sub-districts at once namely Tompobulu sub-district, Gantarang Keke sub-district and Pa'jukukang sub-district as a series of the traditional procession has obviously contributed to the cultural community of Gantarang keke and Pajukukang, where the center of the crowd is focused on the three areas. Many local visitors and from foreign countries who deliberately come to see directly and the general public who come to celebrate the procession as an expression of gratitude. So that directly it can give an economic impact to the local community. Starting from peddling souvenirs, parking vehicles up to traditional snacks typical of indigenous peoples gantarang keke. At the event, many traditional arts are full of meaning and noble values on show from the visitors ranging from Pa to Olle, Pa 'Mancak, Pa Reppe Sapiri, and Ma'ngaru. As a wealth of cultural customs that become self-identity. Activities involving all customary stakeholders in Bantaeng District are the implementation of ancestral messages. In addition, the event is also often coupled with several competitions such as A'gasing (Gasing Contest), A'longga '(Egrang Competition), A'raga (Football) Thousands from various regions in South Sulawesi come to see more closely Bantaeng greatness through culture.

However, the current era and technological development seem to be a boomerang in the preservation of cultural customs. This is due to the lack of interest and regeneration of customary and cultural actors who should be the heirs in preserving the local wisdom

Another consequence of this is the abundance of indigenous and cultural rituals that are uninvented and well-descended to the present genre that resulted in some extinct custom processions even disappearing from the annual celebration procession.

Therefore, the authors see with the Strengthening of Food sovereignty is intended to empower and improve the quality of Productivity as well as to strengthen the existence of indigenous peoples in order to preserve the culture and strengthening the character and identity of the nation.

The aim of this writing is to dig the value of the value contained in the procession Ada' Sampulo Rua and Provide reinforcement to the Community Bantaeng Especially Indigenous peoples Lembang Gantarang Keke about the importance of preserving the culture there' Sampulo Rua as an ancestral heritage that can contribute in improving the welfare of society through Food Sovereignty .

A Brief History of Bantaeng Regency

As with other regions, Bantaeng is one of the districts in South Sulawesi that also has a role in the history of the kingdom in the archipelago in Kartagama Country Book compiled by Mpu Prapanca in 1365 as a collection of historical books of the archipelago. Also written area allies the Majapahit Kingdom in the South. even in Kartagama it is explained that long

before the kingdoms of Makassar, the kingdom of Bantaeng was regarded as the oldest kingdom which was called as the Early Makassar Kingdom. one of the Archeologists from the United States Wajne Beugas, declared that Bantaeng was the city of the kingdom of Makassar in the early 1200-1600 AD, according to Beuges with the discovery of Kramnik objects that read the name of Bantaeng region of the Sung dynasty (960-1279) And Yung dynasty (1279-1368). Muh. Yamin argues that Bantaeng has existed since the kingdom of Singosari I under the reign of King Kartagama in 1254-1292.

From the series of events and history of the Kingdom of Bantaeng, also experienced a period of change of name Bantayang (1254) Bhontaink (1666-1669) and third was Bantaeng which was determined based on the decision of law No.29 of 1959 concerning the formation of the second level region (II).

Traditional Ceremonial Theory Review

According to Moeliono (1980: 994) that the ceremony is a series of actions or deeds bound to the rules of adaptation and religion. The ceremony is a meeting, coronation, sign of freedom, honor (Masindan, 1985: 179)

Another opinion put forward by Fiscer in the traditional ceremony of southern Sulawesi states that the ceremony is a plea in the worship of thanksgiving or devotion addressed to the noble power grasping human life in his hands (Yusuf, 1992: 194) In the Bantaeng customary community 'Sampulo Rua' has a very broad meaning and is full of meaning and noble value in it, in the perspective of state administration there is 'cover' reflected through the adat or leader in a territory belonging to the territory of Bantaeng kingdom. It consists of Jannang Nip-nipa, Jannang Korong Batu, Jannang Moti, Tau Toana Moti, Tau Toana Kaloling, Tau Toana Gangking, Tau Toana Kindang, Tau Toana Campaga, Gallarrang Campaga, Gallarrang Lembang, Tau Toana Gantarang Keke and Gallarrang Gantarang Keke . Tau Toana (The Elder) is a person who has obtained customary approval to become a leader in a region.

The scope of cultural conception varies greatly, and any limitation of the given meaning is strongly influenced by the idea of the principle of community formation. According to Poerwanto (2008), the term culture (Culture) comes from the Latin Colere which means cultivation (cultivation). In anthropology, culture concerns the various ways human life is reflected in the patterns of action and behavior. This is in line with Ruth Benedict's view in Daeng (2008) that culture is a pattern of thought and action that is revealed in the activity. Culture has 3 (three) forms: the mindset (cultural system), behavior (social system), and human works (artifact). The value of the cultural system as a guideline governing the behavior of a society can be assessed through: customs, norms, ethical rules, moral rules, rules of manners, views of life and personal ideology

The culture of Bantaeng has undergone a process of adulteration with a variety of historical sequences of its development. According to Pelras in Robinson (2005) Bantaeng society has the characteristics of modernity in its traditions such as the development of rational thinking, the pleasure of trade activities, the individual's ability to adopt cultural models and ideas worldwide, and the high level of mobility and communication system to the international level. These theoretical reasons become potential factors as well as threatening the further eroding of local culture if allowed to grow uncontrollably, so it is necessary to strengthen the identity of local culture, develop the unique concepts in synergy with the development of modern science, technology and art (science).

The Meaning of Local Culture Wisdom

The expression of local wisdom by Space (2009) is a value that is considered good and correct so that it can survive in a long time and institutionalized. Local wisdom is also defined as a truth that has been traditionally in a region (Gobyah). The value of local wisdom is a human wisdom that rests on the philosophy of traditional values, ethics, ways, and behaviors (Griya). Local wisdom is a blend of sacred values and values.

Food Sovereignty

Food sovereignty is a cultural activity that related to the concept of food fulfillment through local production. Food sovereignty is the concept of fulfilling the right to food of good quality and culturally appropriate, produced with sustainable and environmentally friendly farming system. The concept of food sovereignty can be implemented or reflected in the activities or work of cultural culture of the community. For example the preservation of traditional dances or arts, traditional ceremonies, custom rituals, commonly performed or performed in after-harvest activities such as village cleaner, meriti hamlet, rosulan, rebuk pungkasan, gugur gunung, and etc.

REVITALIZATION OF TRADITIONAL VILLAGE

Revitalization of traditional village is a process or a way to encourage the traditional village potential in order to preserve the culture. The traditional village is a living environment that is united in an area populated by a number of people / families and has a social identity, using standards, norms and customs. Customs rules and norms that become one with another that can be used in various fields such as social, economic, and others. Rules and norms enforced by the tools in traditional villages with customary leadership that is still recognized by the community. Customary villages in this case can be used with some local terms such as Nagari, kampung, kampung, pekraman, and other names.

With the revitalization of traditional villages or called by another name which aims to improve the quality of indigenous villages in intensifying cultural activities.

One of the values and meanings contained in the procession is Sampulo Rua, namely "Kegotong royongan" which is cooperation between a number of citizens to solve something or a particular job that is considered useful for the common good. Gotong royong in this context is the community of mutual cooperation, help-assist in the form of energy and funds without expecting any reward for the common good. It can be re-activated as a manifestation of the actualization of spirit and value on Ada 'Rua coverulo in custom village

CONCLUSION

Broadly speaking, the meaning that contained in the procession is 'Sampulo Rua' which contains extraordinary value, which is to strengthen the sense of kinship and brotherhood. It is also a medium to rid itself of all the blemishes, forgiveness of sins wrapped in cultural values before entering the holy month of Ramadan.

In addition, with the potential nature and cultural wealth of the Community can optimize the productivity of nature and culture to become a tourist village that can contribute in improving the standard of living and Quality in social life. The manifestation of the meaning of local cultural wisdom becomes the basis for the development of a more affluent and independent community development program. It sharpens, of course, must be supported by the policy of custom party procession management and empowerment of all stakeholders in maintaining and preserving the existing cultural customs.

ACKNOWLEDGMENTS

The author gratefully acknowledges to Indonesia endowment for education for the funding through LPDP scholarship. Any remaining errors are the author responsibility.

REFERENCE

- [1] Alvin Dan Toffler, H. 2002. Menciptakan Peradaban Baru: Politik Gelombang Ketiga. Yogyakarta: Ikon Teralitera
- [2] Ankersmit, FR. 1987. Refleksi Tentang Sejarah: Pendapat-Pendapat Modern Tentang Filsafat Sejarah. Diindonesiakan Oleh Dick Hartoko. Jakarta: Garmedia.
- [3] Jeanks C. 2013, Culture, Studi Kebudayaan. Pustaka Pelajar. Yogyakarta
- [4] Koentjaraningrat. 2000. Pengantar Ilmu Antropologi. Jakarta: Rineka Cipta
- [5] Musyaedah, dkk. 2008 : Bunga Rampai, Hasil Penelitian Bahasa dan Sastra. Makassar, Balai Bahasa Ujung Pandang
- [6] Mubiyato. 1985. Strategi pembangunan pedesaan .P3PK UGM. Yogyakarta.
- [7] Pelras, Cristian. 2006. Manusia Bugis. Terjemahan Abdul Rahman Abu, Hasriadi, dkk. Jakarta: Nalar.

- [8] Ridwan, 2007. Hubungan Kearifan Lokal Masyarakat Adat dengan Pelestarian Lingkungan Hidup. Universitas Pendidikan Indonesia. Bandung.
- [9] Salman D. 2016. Sosiologi Desa, Revolusi Senyap dan Tarian Kompleksitas. Innawa, Makassar
- [10] Schweitzr. 1986. Pesta Adat di Sahu Suatu Refleksi Teologis tentang Proses dan Pelaksanaan Serta Pengaruh Pesta Adat Agraris dalam Kehidupan Masyarakat Sahu, Skripsi. UKIT Tomohon.
- [11] Tjahjono G, dkk, 2007. Sejarah Kebudayaan Indonesia. Cv. Karya Agung. Jakarta Pusat
- [12] Vansina j, 2014. Tradisi Lisan Sebagai Sejarah. Penerbit Ombak, Jogjakarta

★ ★ ★